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THE CHURCH SCHOOL TEACHER

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The Church School Teacher

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Children Around the World*

By FORREST L. KNAPP

CAN YOU put yourself in the place of the children around the world? Can you see what they see, feel what they feel, face what they face?

A few children have enough food, enough clothes, adequate shelter; but millions have not. The *typical* child is today under-nourished, poorly clothed, and without a reasonably good house in which to live. Recently I watched children in line waiting for their morning cereal at a milk-feeding station in a rural community. They were ragged; their bodies were below proper weight; they had inadequate resistance to disease. But they were *relatively* fortunate because two women in the community came every day to make the cereal, some devoted Christian young people managed the station, and the government provided the food. Many other children around the world were having no cereal that morning. You can find them on every continent.

Some children have the opportunity of going to school: four grades; eight grades; high school; college; university. But far more have no school at all. There just is none within reach. Parents can not even teach the children how to read and write, for the parents have not learned. Christian forces have long been at work on the educational task, and in Africa, for example, about eighty-five per cent of education is under Christian auspices, but only a part of the whole population has been thus served. Governments today are awake as never before to their edu-

* This article was made available through the International Council of Religious Education.

cational responsibility, but their task is almost overwhelming.

What kind of homes do children have? Some are beautiful, comfortable, ample, and endowed with the charm of unfailing Christian love. But there are not many such when you consider all the people everywhere. What does "home" mean for a family of eight or ten in two small rooms with little furniture, no pictures, no books, no radio, and no music? We who are accustomed to something better, forget that most families have something less. With our background we can scarcely imagine what it means not to have homes that are far better than most children today will ever know.

The war did something to children. In those countries of Europe and Asia which were occupied by an alien power, it became the "right" thing to lie and steal in order to evade the foreign law. Dishonesty was deliberately taught to the children. How is that to be rooted out? Even in the United States where dishonesty was unnecessary, too many children were in homes where it was considered smart to evade the rules of rationing. And few children anywhere did not live during the war years in an atmosphere which condoned killing — killing an enemy, to be sure, but killing. And often all persons of the enemy country were thought of as evil things to be destroyed.

This picture is too black? I think not. In fact only tourists who keep to the principal highways of the world, who center their attention upon the beauties of nature, the monuments of antiquity, and the marts of merchandise, and who think of human beings as objects of curiosity, can fully enjoy their travels. Those travelers who go to see how people live in every land, and whose hearts are alert to need, may be well nigh crushed by the burden which comes to bear upon their souls.

But there is hope. Churches and governments are putting forth new effort for health, for relief, for education, for opportunity. Children are the object of a new and greater concern than ever before. The terrifying insecurity which scientific discovery and invention enables the possibility of war to create, is counter-balance in part by a new determination of nations to establish and abide by rules of international o r d e r. And the churches of the world have demonstrated and are demonstrating a

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Wide Approval of Christian Growth Courses

TO THE RECENT session of the Parish and Church School Board of the United Lutheran Church in America the editorial chairman reported that objective surveys made in several ULCA constituent groups (synods) had revealed deep-seated appreciation of the educational value and usability of the Series. The ULCA synods submitting such reports were Georgia-Alabama, Indiana, Kentucky-Tennessee, Maryland, Midwest, New York, North Carolina, Northwest, Pittsburgh, South Carolina, Virginia. May the Holy Spirit increasingly guide the writers and editors in their work.

Restore the Catechism!

MARTIN LUTHER'S *Small Catechism* is more than four hundred years old. Next to the Bible, it has been used more widely than any other book in the whole world.

Luther wrote the book to meet a great need. He had just returned from a visitation or inspection tour of the Protestant churches in Saxony. The ignorance he found among the people was most deplorable. Many of them did not even know the Lord's Prayer and the Apostles' Creed. The pastors were ignorant and incompetent.

Back again in Wittenberg, Luther set to work to write his Small Catechism. Three things had been widely recognized as most important for Christians to know: the Lord's Prayer, the Creed, and the Ten Commandments. Soon he had his material ready for the printer. It was first published on a large placard, to be hung on the wall in homes, churches and schools. In 1529 it appeared in the form of a little book. A few years later, the sections on the Sacraments were added, as well as the Table of Duties and an explanation of the meaning of Confession.

The schools co-operated, but there were not many of them and they did not reach the common people. So Luther turned to the heads of families, for everybody lived in a home. In those days families were large, and in the country a well-established household would have several menservants and maidservants. All of these, as well as the children, were to be instructed. Particularly in connection with prayers at break-

fast and supper, the three chief parts of the Catechism were to be reviewed. "The Ten Commandments, in the form in which they are to be taught by the head of a family; The Creed . . . taught by the head of a family; The Lord's Prayer . . . taught by the head of a family"—thus the chapter headings of the older Catechisms read. Every home was to be hallowed as a temple of the Most High by teaching its people to know God, to worship Him, and to walk in His truth and fear.

The use of the Catechism spread from Germany to other Lutheran lands, especially Scandinavia. In time it came to be known as the *Shorter Bible* or the *Layman's Bible.* In Sweden it was included in the hymnbook *(Psalmbok)* along with the order of service and texts for the Sundays of the church year and had wide use for devotional purposes, as Luther had directed. (This was also true of the hymnbooks of most of the provinces of Germany.) A Swedish church law of 1561 prescribed that "in the country a half-hour of the sermon shall be devoted to proclaiming the Catechism, the other half-hour shall be used for expounding the Gospel."

Notice that the Catechism was not yet a schoolbook! It was a devotional book for the home and for private use, and in church it was a text to be used as a basis for preaching. No wonder the common people knew it by heart! And no wonder, either, that they had a good understanding of its meaning for daily living!

As time went on the Catechism lost its honored place both at the family altar and in the church services. In 1820 it was eliminated from the *Psalmbok* and it has never had a place in the Hymnal or Service Book of the Augustana Synod. Nor does one often hear sermons based on the Catechism. Unfortunately, the Catechism has been pushed aside by the church so that it has become only a textbook, to be plugged like the multiplication table, and to be treated as if what it has to offer were only for the head, but not for heart and life. Worse yet, it has come to be regarded only as a book for children, to be drilled and worked at until confirmation, and then to be put aside and ignored by the adult congregation.

In 1920 the Swedes woke up to see their mistake. They decided to put the Catechism back into their *Psalmbok.* But they had already lost much ground, some of which

will probably never be regained. No church has ever successfully taught the Catechism to the growing generation without giving it its rightful place in the life of the congregation and the home.

Help Needed

ON the cover of our March issue is a Religious News Service photo showing the destruction wrought on one of the larger Protestant churches in Berlin. The pastor, Doctor Gerhard Jacobs, is reported to have been called to appear before the hostile Gestapo more than one hundred times.

Churches all over Europe need rehabilitation. Americans must help, and the National Lutheran Council is opening the way for us to help in a systematic and constructive way. To be sure, we can not undertake to rebuild the damaged churches of Europe, but we can at least provide a barracks church or chapel in which Christian forces can gather to worship and to encourage one another in the reconstruction of life. We can also help them by sending clothing, bedding, medicines and food. At this writing our own government is not opening the door to such activities as a Christian nation should. Readers are asked to write their representatives in Congress to make known their convictions. Soon it will be too late! Readers are also urged to give hearty support to the Lutheran World Action appeal now under way in all churches of the National Lutheran Council.

Education and Evangelism

AT TIMES Christian education has been thrown off the track by an unwholesome kind of revivalism that calls itself evangelism.

Of course there is no room for conflict between Christian evangelism and Christian education. To evangelize means to make known the gospel with a view to securing a definite personal response and commitment to Christ as Saviour and Lord. Christian education can have no quarrel with the high purpose. In fact, Christian education ought to be a servant of such evangelism. We can not properly evangelize without teaching.

But here comes the mischief. A cult has developed in Protestantism that wants to reject the whole idea of Christian nurture with its emphasis on the slow process of

education and its hope in gradual growth. This cult is also found in the Lutheran Church. Though it may not openly deny the value of Christian education, yet by its activities and methods it takes an unfriendly attitude toward Christian education. At times it gives the impression of being a bit arrogant over its emphasis upon the things of the Spirit. In the final analysis, however, it is trying to take a short-cut. In so far as revivalism as a cult shows contempt for the patient and careful teaching of the Word of God, both before and after conversion, it is the work of vain and impatient men, no matter how well-meaning they may be, and not of God.

This statement should not be misunderstood. We offer no defense for cold, formal, sterile "churchianity." Nor can we approve too much reliance upon knowledge and tradition. Neither can we advocate that the old Adam should be made to feel comfortable within the Christian congregation. All we are trying to say is that revivalism is no substitute for Christian education and that any program of evangelism that refuses to use Christian education will hurt the cause of Christ more than it will help it.

Consider the implications of our Lutheran doctrine of baptism. That doctrine holds that the baptized child is a child of God. He is a Christian, and as such is to be treated as belonging to the Christian fold. He has a spiritual life to be nurtured, fed, and guided. It is a mistake to regard him as a candidate for revivalistic conversion, to tell him that he is not a Christian, and to put revivalistic heat on him so that he shall be converted. But this does not mean that the child or youth has no sin or need of repentance. "What does such baptizing with water signify?" asks Luther, and his answer is an important part of our program of Christian education.

"It signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance, and be put to death;

and that the new man should daily come forth and rise, to live before God in righteousness and holiness for ever."

True Christian nurture implies that there is need for a continuous effort to bring children and youth to sense their need of a Saviour, to repent of their sin, and to accept in faith the grace that is their heritage in the Christian church.

The Fishermen's Club

By ESTHER M. BECK

BETTY WRENN came home from Sunday school perfectly disgusted. Her mother noticed it, and asked, "Well, dear, why such a long face?"

Betty replied, "What do you think our Sunday school superintendent expects us to do? He expects us to be members of an old fishermen's club!"

"And how do you get to be a member of a fishermen's club?" asked Mrs. Wrenn.

"Every child that brings in a new member to the Sunday school gets a card with a picture of a fish on it. He wants us to see who can get the most. Mother, did you ever hear of anything so silly?"

Mrs. Wrenn did not say much, but decided to watch for a chance to help Betty understand.

Thursday morning Betty asked her mother if she could have a little girl over to play after school. She was given permission, and that afternoon Carol Morris and Betty had lots of fun. They played school, and then took Betty's little dog out for a long walk. Then they came back and had sandwiches and milk.

Soon Betty's mother said, "Now dear, you must get ready. It is time for you to go to the children's choir." She turned to Carol and asked, "Do you belong to a children's choir?"

Carol shook her head, and replied, "No."

Then Mrs. Wrenn went on to ask Carol which church her folks belonged to.

She answered, "They don't belong to church."

"Where do you go to Sunday school?" was the next question, and Carol replied, "I don't go to Sunday school."

Betty forgot all about her sandwiches and milk, and looked up in surprise. Immediately she said, "Carol, why don't you come to my Sunday school?"

Mrs. Wrenn suggested that Carol go home to get her mother's permission to go to children's choir with Betty. Mrs. Wrenn wrote a friendly little note to Mrs. Morris inviting Carol to choir and Sunday school.

In a few minutes the little girls came back breathless and happy. They handed Mrs. Wrenn a note.

Mrs. Morris was delighted to have Carol attend Sunday school and children's choir, and she asked if a little sister Joan and a little brother Lenny could also attend.

Betty and Carol went merrily on their way. It was so much nicer for Betty to have company over to church and back.

Carol liked the children and the choir director, and she could hardly wait for Sunday to come. On Sunday morning a half hour early the three Morris children came to the Wrenn home.

Mrs. Morris had made new dresses for the girls, and Lenny was all excited about his new suit. Lenny exclaimed, "I can't wear my new suit to school. I am only wearing it to church."

That Sunday morning Betty came to church and went right into the Sunday school room with her face beaming. She hurried up to the Sunday school superintendent with her three friends following after her.

"Good morning, Mr. Albert. I get three fishes, don't I?"

"Yes, indeed you do, Betty. Our Fishermen's Club will be happy to welcome you as a new member."

"What do you mean, you get three fishes?" whispered Carol and Joan.

"Oh," said Betty, "we have a club in our Sunday school we call the Fishermen's Club. It comes from the story in the Bible where Jesus told His disciples that He would make them fishers of men."

"I don't understand what you mean!" continued Joan.

"Well," said Betty, "it means that the boys and girls in our Sunday school are out trying to get other boys and girls to join us. If we get a new member, then we get a card with a fish on it. I am going to try to see how many I can get."

"I should like to belong to that club, too," said Joan. "I know some children who don't go to Sunday school."

During the closing session Mr. Albert said to the Sunday school: "Now we shall call on Betty to tell us about her experiences this week. Today she has brought in three new members. Betty, will you come forward, and tell us how you brought these three children?"

Betty came forward. Her face was red, and she had to admit that she had found them right at home in her own kitchen. She told the Sunday school that it was really her mother that discovered that her playmates did not belong to

any Sunday school. She said: "I never invited anyone to come to Sunday school before, because I thought that everyone had a church of his own."

The very next Sunday Betty's three friends each brought a new member to Sunday school.

"Goody, goody," said Betty, "Now we are all members of the Fishermen's Club!"

What's a Lesson Plan, Anyway?

By MARGARET ANDERSON

Notice to Reader: In order to understand this article follow Lesson 7 in Second Quarter of Junior II of the Christian Growth Series.

MRS. B was a teacher in the junior department of Trinity Lutheran Church School. She was a good teacher but felt that her work could be better, so she was constantly alert to new ways of doing things. And then she heard someone stress the necessity of making written lesson plans of each lesson taught. Why hadn't she thought of that before? Mrs. B thought the suggestion was worth trying, and so she began work immediately on the next lesson which was Number 7 in Junior II, Second Quarter of the Christian Growth Series.

As she began her study, she prayed: "O God, I thank Thee for the knowledge of Thy presence at all times and for the story of Thy Son and for the influence that His life and teachings have had upon the world. I pray that the Holy Spirit might guide me now in my study so that those children whom 'Thou gavest me' may come to know Thee as they have not known Thee before. Speak through my voice that they may hear Thine own. In Christ's name, I pray. Amen."

Then she began planning the lesson outline, and her thoughts were something like the following:

"Now let's see—the first thing I should do is to review the aim of this quarter and that is 'to lead the junior to discover various activities of Jesus in order that he may co-operate with Jesus in accomplishing Jesus' purposes.'

"The title of our lesson is 'Jesus Helps People to Get Food'—what a timely topic considering the conditions in the world today! Well, before I begin writing a lesson plan, I'd better get a bird's-eye view of the lesson. (Mrs. B quickly reads through the Teacher's Guide and the Pupil's book.)

"In order to center my thoughts I shall have to get the aims of this lesson clearly in mind. The aims given in the Teacher's Guide this time cover quite completely what my class needs, so I'll write those down . . . (The outline is given at the end of Mrs. B's thoughts.)

"Since our church school has just begun having classes first and worship services last, I'll have to prepare for the presession period. The Teacher's Guide suggests that the four Bible references given in the study book be assigned to four pupils who shall read them carefully and tell the story to the other class members. I'll have John, Freddie, Ruth, and Jean do that, if they arrive as early as usual. Betty and Jack, my two artists, can prepare a drawing illustrating the story of the feeding of the five thousand and locate the scene on our flannel map of Palestine. The other six pupils can choose between working on the scrapbook, The Activities of Jesus in Pictures; putting pictures of the children of Europe and Asia of today on the bulletin board; placing on the browsing table issues of our church paper; and those behind on memory work can study that.

"For opening the class study period this prayer seems appropriate: 'Our heavenly Father, as we plan for our future lives help us to keep from becoming interested only in fame and fortune, and from ignoring opportunities for unrewarded service. In Thy lesson today teach us how to fulfill our mission in life as Jesus filled His. In His Name. Amen.'

"Do You Remember? The class can read that silently. The addition could be made that after the death of John the Baptist, Christ thought it best to retire from the kingdom of Antipas until it was clear whether the designs of Antipas were against Him or not. I'm certainly thankful that I have this *Commentary* and this *Bible Dictionary* so that I can give additional material to my juniors.

"Find the Answer. The four pupils can tell their stories, noting the differences. The following could be items to mention if the children overlook them, but I will

do my best to have the ideas come from them.

Matthew 14. 13–23 — Juniors are becoming aware of economics, so call attention to the 12 baskets. The gathering up of the fragments of food left over for future use was a lesson in economy—a protest against waste.

Mark 6. 30–46 — The graphic touches—'Come ye yourselves apart'; 'As sheep not having a shepherd'; 'the green grass'; 'like garden beds'—are reminiscences of the eyewitness Peter.

John 6. 2–15—Christ's conversation with Philip. Andrew's remark, 'There is a lad here.'

"After the class has written the story in their own words, we shall center our thoughts on what this miracle teaches: (Write on blackboard the suggestions of the pupils.)

(1) It teaches Christ's creative power and His control over nature.

(2) His kindness and generosity in giving His people enough and more than enough.

(3) That He is the spiritual food of mankind—the bread of life as well as the living water.

(4) 'Give ye them to eat.' Our responsibility toward the hungry today.

"Did Jesus Want to Be a King? and Jesus' Command. The class can study these two sections silently with necessary comments by the teacher and class members when needed.

"Assignment. For home work I'll assign the sections entitled, *Prayer; What Do You Know By Memory?* and *From the Prayer Jesus Gave Us.* I shall expect all notebook work to be completed and that each member of the class will be able to write the Lord's Prayer from memory next Sunday.

"To close the class period the pupils can read quickly the sections *To Think About* (Why is there so much starvation in a world that has so much food?); *Remember the Lad;* and *What Can We Do Now?* Then we shall discuss some of the conditions in the world today, using some of the issues of our church papers and other publications for information as to what the situation is and how we as a class of juniors can help. What Jesus expects of us at a time like this. We won't stress the gruesome issues, but the children should be aware of the need in the world today and our responsibility as Christians. (I could assign some of that in advance and ask for reports.)

"Just before we leave for the worship service, I'll ask the class to say together, as a prayer, the comforting words from the Sermon on the Mount called The Beatitudes.

Lesson Plan for Lesson 7

I. Aims
   A. To show that Jesus saw the need of the multitude and was ready to help them both physically and spiritually.
   B. To lead juniors to appreciate their daily bread and encourage them to share.
   C. To stimulate them to think about the want in the world and Christian ways of solving the problem.

II. Presession Period.
   A. Bible references.
   B. Map work.
   C. Scrapbook.
   D. Bulletin board.
   E. Browsing table.
   F. Memory work.

III. Class Period
   A. Opening prayer.
   B. Do you remember?
   C. Find the answer.
      1. Report by pupils.
      2. References
         a. Matthew — 12 baskets.
         b. Mark—graphic touches.
         c. John — Philip, Andrew and the lad.
      3. The miracle teaches:
         a. Christ's power.
         b. His generosity.
         c. Our responsibility.
      4. Feeding the 4,000.
   D. Did Jesus Want to Be a King?
   E. Jesus command.

IV. Assignment
   A. Prayer.
   B. The Lord's Prayer.
   C. From the Prayer Jesus Gave Us.

V. Closing Thoughts
   A. To think about — Why starvation in a world that God has made so fertile?
   B. Remember the lad—Who is to do something?
   C. What can we do now?

VI. Closing Prayer—The Beatitudes.

"Well, there's my outline. Perhaps it is a little too detailed for the first time, but I know I shall have more confidence as I face my group next Sunday because of it. 'O God, make me aware of the power of my juniors and guide them and me in using that power so that the whole world may profit by it. Amen.' "

"Come, Let Us Worship"

By BIRDINE PETERSON

"God is a spirit and they that worship him must worship in spirit and in truth."

SINCE the church school is the principal educational agency of the church, it must concern itself with both instruction and worship. It is most important that the children of the church know about the Bible, but that knowledge must lead to an intelligent exercise of worship and to helpful expression in their lives.

The worship service of the church school should be more than mere "opening exercises." In worship we sense the presence of God. Shutting out every disturbing element, we find release from sin in His mercy so graciously bestowed on us; find peace in His love so richly incarnate in Jesus Christ. The worship service should reflect this spirit.

The Purpose of the Worship Service

The purpose of the worship service is twofold.

First, *presentation and illumination* of specific spiritual values to be integrated into the life of the child. "Central in the whole service must be the aim to bring before the mind the thought—the true thought—of God in the perfection of His character, in the majesty of His holiness, in the infinitude of His mercy and love. When in an atmosphere of elevated and sincere praise, we gain vision of God as the almighty, the everliving, perfect in holiness and boundless in mercy, then our hearts learn to revere, to adore, to love. Then, too, touched as we never could be by mere instruction, we are moved to penitent grief over our sins; then we long to rise to higher planes of life ourselves, to enter into fellowship with God Himself. In this atmosphere, animosities cease, petty ambitions die away, and the love of our fellow men that perhaps before seemed impossible begins to take possession of the heart."

Second, *training* in worship, a sense of fellowship with God and fellow worshipers by actual participation in the worship service. One educator has said, "We learn

to do by doing." Just as truly we learn to worship by worshiping. It is a rich experience for the children to help plan the worship service. However, if this is done, the class or committee in charge should make plans the previous Sunday or early in the week. In order that the spirit of worship will not be hindered by hesitancy or uncertainty, the program of worship for the day should be given in advance to the children who are leading parts of the service.

Wherever the enrollment of the school and the structure of the building permit, it is desirable to have a separate place of worship for each of the various departments. The service adapted to the youngest children can not be constantly helpful and inspirational to adults; and the converse is perhaps more emphatically true. For more effective learning in the class session, we have age divisions. This holds true for training in worship, also.

It should be remembered here that in church school the children are being *trained* in worship. Of course, it is vital that they have rich and edifying worship experiences. Nevertheless, however adequate and esthetic the program of worship in the church school may be, it *can not* and *must not* be a substitute for the regular divine worship service of the church. Through the worship experiences in the church school the child should develop such a profound need and desire for worship that the morning worship service will be a satisfying and enriching habit of his life in childhood and adolescence, as well as in childhood.

The Spirit of the Worship Service

To accomplish the aims listed above, the service must be conducive to worship. One of the first prerequsites is reverence. Above all the leader must be in a worshipful mood. The leader who dashes into the room as the bell rings and thumbs through the hymnal trying to find a song "that everyone knows," can not expect a reverent attitude on the part of the pupils. On the other hand, the leader who is prepared and begins by extending the "call to worship" through having an appropriate prelude played, has already paved the way for a worshipful service.

The place of worship should lend itself to a reverent spirit. In her book, *Intermediate Worship Services,* Mrs. Whitwell relates the following incident. "Not long

ago a group of adolescents were being shown through a benevolent institution. They were laughing and joking when suddenly without warning they were shown into the chapel, where someone was playing a worshipful air on the organ. Immediately there was silence and one by one they found seats. Their leader had not suggested it but somehow their very natures had responded in meditation and worship." Beauty enhances worship. Therefore, the worship setting should be beautiful.

The room should be clear and bright. Appropriate pictures should be hung at the eye level of the children. There may properly be a worship center in which the Bible has a prominent place. If an altar is used in the intermediate, junior or primary department, the children must understand its significance as representing the presence of God. Otherwise, the altar is a meaningless piece of furniture that has no place in the worship service. Every detail in the place of worship should point to the Ever-Present Christ.

Though the entire service should be conducted in a reverent spirit, let us not mistake gloom for reverence. The Christian faith is not a long-faced one. The gospel is good news. "Behold, I bring glad tidings of great joy!" In the true spirit of worship, the joy in our hearts will radiate in our faces and in our actions. Let us worship in joyful reverence.

Another prerequisite is unity. The service should be centered about a central theme. In so far as is possible the theme of the worship service should correlate with the theme of the lesson for the day. Where juniors and intermediates meet together, it would be well to alternate the central theme. For one unit of lessons use the junior theme; for the next unit use the intermediate theme. Very fine suggestions for the worship service theme are found in *The Christian Growth Series.* The leader should make wise and fruitful use of these. As every class lesson centers around a definite Christian principle—love, faith, obedience, gratitude—so should the central theme of the worship service. Every part of the worship service—the hymns, the prayer, the Scripture, the "worship thought"—should point to the central theme.

Although there is unity within a worship service, every worship service, Sunday after Sunday should not be the same. Variety in the worship service is needful.

Beautiful and inspirational as our Lutheran Liturgical Service is, when it is used in the church school, one of the purposes of the worship service is defeated. If the church school is made a "miniature sample" of the morning worship, will the children feel the need of staying for church? With children, especially young children, a set order of worship without variation is likely to become mere lip-service and "vain repetition." While training the child to worship there must be variety. In the elements of worship this variety can be provided.

The Elements of the Worship Service

Planning a beautiful and worthwhile worship service takes time and ingenuity, but one's efforts will be rewarded with good results. The lack of adequate preparation can make a travesty out of what was intended to be a sublime service. Every part of the worship service is most important and should be planned very carefully.

Prayer. "Call unto me, and I will answer thee, and will show thee great and mighty things which thou knowest not." Prayer is being with God. Through prayer the child develops a personal relationship with Him. Whether a form prayer or an original one, whether offered by the leader or a child, the prayer should be a representation of the thoughts and desires of the worshipers. Every prayer should bear these three petitions: repentance and forgiveness, guidance and help, praise and thanksgiving; and should be prayed in the name of Jesus. Children should be given the privilege of leading the group before the throne of grace. An occasional moment of silent prayer helps to bring to the worshiper the realization that he is in the presence of God. "God speaks through silent things: The hush of meditation's moment; The solemnness of prayer-bent heads; The strength of a soul to heaven's music set; . . . Through silent things like these He says, 'Be still and know that I am God.' "

Scripture. "Thy word is a lamp unto my feet and a light unto my way." We can never become guilty of using the Word of God too much. But we should never become guilty of dragging a Scripture passage into the service just because it is the custom to read the Bible at every service. The Scripture lesson must have a direct bearing upon the theme. The reading of the Scripture should be varied. It

can be read responsively or in unison. The group can be led by a child or the leader. At times, the leader or one child can read the Scripture while the children follow along in silent reading. The children should cultivate the habit of bringing their Bibles to the church school and participating in the worship through the reading of the Scripture. Occasionally, several Scripture verses relating to the theme may be selected and each one read by a different child. Make the Scripture meaningful. "The Word of God is the alpha and omega of the service. But the Word must find an echo in the heart of the assembled believers."

The Offering. "Thy vows are upon me, O God. I will send thank offerings unto thee. For thou hast delivered my soul from death. Hast thou not delivered my feet from falling that I may walk before God in the light of the living?" The offering is an expression of our thanks and praise to God for all His goodness to us. It is a definite part of the worship service. Children can be taught to take up the offering quietly and reverently. An offertory may be played while the offering is being taken. Following the offering, there should be a dedication prayer and offertory response, remembering that only when we offer ourselves in consecrated love and service is our gift pleasing unto God. "Not what we give, but what we share; For the gift without the giver is bare; Who gives himself with his gift feeds three, Himself, his hungering neighbor and Me." "Stewardship is a spirit to be instilled, not a method to be installed."

The Music. "I will sing unto the Lord as long as I live!" The hymns are an important part not only of the worship but of the child's everyday life as well, for "music is one of the mightiest factors in human life in its influence on ideas, moods and ideals." Therefore, it is vital that the hymns be chosen with care. When selecting a hymn, both the word content and the music must be considered. The songs should be dignified, cheerful and adapted to the central theme and to those who are participating in the singing. It is indeed a mistake to think that children do not enjoy and appreciate the best. They do, especially if it is presented within the range of their understanding. And we have a great heritage in our church hymnody! Unless there is a junior choir in the church, occa-

sionally, time should be given to the learning of hymns. Although this breaks into the worship service, it is necessary if a good repertoire is to be built. Charles Kingley said, "There is something very wonderful about music. . . . It is a language by itself, just as perfect in its way as speech, as words; just as divine, just as blessed."

The Worship Thought. "Make me to understand the way of thy precepts: so shall I meditate upon thy wondrous works." In the program of worship it is desirable to have about a five-minute period in which the central theme is given special emphasis to "clinch" the thought for the day. This can be done in various ways, one of which is by a lovely poem or a brief story. The story will have added interest if illustrated by use of the flannelgraph. A short film or a set of slides related to the theme can be shown. Because visual impressions are deeper and more lasting than auditory ones, the use of visual aids is most valuable in the church school and should be used regularly.

The value of music has already been discussed. How much greater one's appreciation when there is real understanding. Our hymns will have deeper meaning for our boys and girls if they know the story behind the song. The worship thought can often be expressed in the story of a great hymn related to the theme. Two good helps for the leader in developing this idea are Edwin E. Ryden's *The Story of Our Hymns* and *Favorite Hymns with Stories and Pictures* by Elizabeth H. Bonsall.

Religious art has its place, too, in our church school. What enrichment the beauty and splendor of art adds to life! "The principle of art is the incarnation of God's eternal beauty; the principle of religion is the incarnation of God's eternal human heart. Neither can do the other's work, yet their work is complementary . . . " Surely, we should give our pupils at least an introduction to some of the religious masterpieces. And almost every Christian principle has found expression at the hand of an artist. As you find such works of art in magazines, on religious calendars, and so forth, cut them out, mount them on construction paper and file them for use in the worship service. You will find Cynthia Pearl Maus' *Christ and the Fine Arts* most helpful in planning the worship thought around art. As we make spiritual values presented in the

fine arts live for our children, some of the beauty that is incarnate in Jesus will be developed in them.

Of course, the length of the worship service will depend largely upon the length of time of the entire church school session. However, if the period is too short, there will not be time to develop a central theme and the service will become a mere "opening exercise." Then, again, if it is too long the boys and girls will become bored and the inspiration will be lost in their restlessness. A fine worship service can be conducted in fifteen or twenty minutes. Let us plan and direct our worship services prayerfully and carefully in order that our children will "worship in spirit and in truth" and that worship will find expression in their lives and living, which is the ultimate goal of all Christian training. "Come, let us worship and bow down. Let us kneel before the Lord our Maker, for he is our God."

Workers' Forum

By HORTENSE HAGE STORVICK

Should we have mixed classes of boys and girls in Sunday school? If not, at what age should they be separated?

IN public school boys and girls are separated only when the schedule of domestic science and shop work is facilitated by such separating; in God's own classroom, the home, boys and girls learn together. Hence the Sunday church schools which operate entirely on the mixed class plan are standing on good ground.

Reasons for separating boys and girls include these:

1. Some teachers seem to be able to do a better job with either boys or girls alone because they have a definite preference for one or the other.

2. Weak teachers are frequently unable to enlist the interest of the very active, alert type of boys, and so prefer a group of docile girls.

3. In the pre-adolescent and early-adolescent age, many boys heartily dislike girls. If the teacher

is not skillful enough to overcome that situation by getting them absorbed in the work, then separation is worth trying.

4. Many people feel that during the hero-worship age, boys should have a man teacher and girls a woman. Actual experience disproves a hard and fast rule here, though, since both men and women have done excellent work with mixed classes or separated ones of the opposite sex.

5. Some high school departments have separate boys' and girls' classes with teachers of like sex; frequent outings of the groups combined afford healthy mixing, while separation in class encourages frank discussion on some topics and permits feminine get-togethers and "he-man" hikes, etc., to hearts' content.

Have you noticed?

That usually the boys in a confirmation class are smaller in stature and more immature mentally and socially than the girls? Here the practice of having the senior confirmands in a Junior League with some older boys and girls is more important than many church workers realize. If we want the girls to find their boy companions among God's people in their own church, we must not try to segregate them with the "kid boys" of their own class. By the same token, our League activities and programs must take into account the boys who would rather be making model airplanes than listening to girls give speeches.

What is the greatest number of pupils a teacher can handle: (1) out in the open, (2) in partial privacy—booth or partitions, (3) in private rooms?

Eight is considered the golden mean for classes up to confirmation. "Out in the open," *six* would be better. The older the pupil, the more can be handled in any given class. Even an excellent teacher is handicapped by too large a class in an open assembly room with other classes, because it is almost an impossibility for all to hear—no matter how co-operative they try to be. Furthermore, having too many pupils cuts down opportunities for participation. Among high school pupils there is a certain glamor about a large class, so that if they can be in a private room, it is a good idea to capitalize on the "big" appeal, providing the teacher is able to lead the group effectively.

What are the results of awards for attendance and good lesson preparation?

Many fine teachers fear the use of awards because they want pupils to do good work for its own intrinsic worth rather than for the reward motive. But don't most of us have, among our treasures, a sacred picture, motto, book-mark, or booklet which we earned by exerting extra effort in Sunday school attendance or lessons?

"The best reward for work well done is more work to do" can be true also in Sunday school teaching. The privilege of giving a special report, of making a map for the class, of giving memorized passages for the opening worship—these suggest the kind of award which no teacher fears to use.

How shall we convince parents that two years of confirmation instruction is worth while?

Most pastors call the parents of confirmands together early in the year for consultation as to what is expected of them and what the church expects to do for their children. This gives opportunity to open parental eyes to the need for as long a term of instruction as possible.

Making the boys and girls *enjoy* two years is the best way of convincing Mother and Dad. Here we teachers can help. How? By doing such a good job with catechism memorizing *before* Grade Seven that the pastor need not spend much time on that, but can use the precious time in amplifying the truth taught and in bringing out life applications. Freed from the stress of memory requirements, the pastor-confirmand relationship would have more chance to develop into the *friendship* it ought to be. It is not just a guess that part of the reason for the heavy drop-off after confirmation is the relief from the intense emphasis on "lessons."

Can I be all that?

"The most important person in the congregation, outside of the minister! That's what a Sunday school teacher is! And in many instances his or her influence is greater than the minister's, because he or she is a layman among laymen."

So spoke one who knows the great potentialities latent in good Sunday school teaching.

Whether or not we agree with that opening paragraph, we will assent to the fact that a Sunday school teacher *can* be:

A Growing Christian. One who studies God's Word daily for personal help as well as in preparation for a weekly class period, who obeys the Word, who fellowships with others in His church and its various activities, and who reads *The Lutheran Companion* or the *Lutheran Standard* regularly *will certainly grow in personal faith and in understanding of the scope of kingdom endeavors.*

A Loyal Worshiper. None would gainsay that one of the first *minimum essentials* of a Lutheran teacher is that of being a loyal every-Sunday worshiper with God's people in God's house, unless illness prevents. Carelessness on that score would negate most of a teacher's Christian influence.

A Winner of Others for Christ's Church. No Lutheran teacher worthy of the name goes to church without a thought of bringing someone else into the gladness of worship. In almost every Sunday school class there are pupils whose parents need to be won for the church or encouraged to be more regular and devoted in worship and to become active workers in the kingdom. Calls at the homes of pupils soon reveal the need.

Who is in a better position than a Sunday school teacher to invite unchurched or church-delinquent parents, greet them before and after services, and introduce them to those warm-glad-hearted Christians who are the "salt of the earth" in every congregation. (Thank God there *are* such in *every* congregation!)

Two purposes inspire the Lutheran teacher who is a winner of others for Christ's church when he or she attends a gathering at God's house: to be blessed and to be a blessing. Ever on the alert for those who need to be encouraged in the Christian life, such a teacher never lets himself or herself be "not interested," "too tired," or "too busy" to attend Fireside Friendship Hours and other social events of the congregation which are rich in opportunities to make others feel at home with God's people.

A Teacher of Truth. Awesome words, aren't they? But true. Every Lutheran teacher is engaged in making God's truth clear and living to young souls. "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." 2 Corinthians 4. 7.

A Friend Who Cares. If every Lutheran teacher were a *friend* first and then a teacher, greater results would be seen from the teaching, and discipline problems would be at a minimum. (We don't often pester the people we *like,* do we?)

We are so created that we hunger to be important to someone. Do our pupils *know* that they are *very* important to us? That we *care* what they do and think and what happens to them? Do we remember their birthdays, enter into their successes, failures, interests?

If every Lutheran confirmand who stands before the altar has a *real Christian friend* in the congregation, would he slip away?

An Intercessor. The best thing we can do for another is to pray for him; hence the Lutheran teacher's holiest responsibility is to pray earnestly for the members of his class. If we *really* prayed for our pupils, their Christian growth, and next Sunday's class period, we would see a difference in ourselves, in our preparation, in our group, and in the session.

A Maker of Good Stewards. Imagine what could happen in and through the Church of Christ if every Sunday school teacher were a live-wire steward of time, talents and money and wielded full influence in making good stewards of his or her pupils. Would we have grown-up Lutherans spending $300 for a fur coat and giving ten cents a Sunday to the kingdom of God? Would we have so many joyless church members?

A Foreign Missionary on the Home Front. Many a good Lutheran teacher has yearned to be a foreign missionary; many have never given a thought to that great possibility. But all *can* be missionaries on the home front. Winning others here at home has already been mentioned above; through prayers, money and the *influencing of young lives for missions,* every Lutheran teacher *can* be a foreign missionary, too, vicariously. So great is the religious indifference and neglect of God at home that Lutheran teachers often permit God's command to go to all nations to be crowded out of their thinking and obedience.

An Encourager of Others. All good work in the world needs the smile of an encouraging soul; certainly all the good workers in our congregations, from the pastor to the tired mother who shows where her heart is by getting out to midweek Bible study, will respond gladly to the word and deed of

encouragement which lie within the Lutheran teacher's power.

A True Patriot. What does our beloved America need more than molders of Christian character? The true Sunday school teacher is the best antidote for post-war juvenile delinquency.

Can I be all this? Yes! By God's grace.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Montana City Grants Released Time. The public school board in Libby, Mont., will release pupils for one hour a week of religious instruction. This is the first such action in Montana. The action resulted from a proposal of the ministerial association of Libby.

* * *

The Janesville, Wis., Plan. The First Church (Norwegian Lutheran) of Janesville gives the children their Christian education on the following plan: Saturday, 9:30 a. m. grades 4 to 8; Sunday, 9:30 a. m. kindergarten (4 and 5 year olds) and grades 1 to 3; Wednesday, 7 p. m. grades 9 to 12. "Other churches," says a correspondent from the congregation in *The Lutheran Herald,* "will be interested to know the success of this arrangement." The First Church has an assistant pastor who gives considerable attention to its educational program.

* * *

A Hundred Years of Service Honored. Two Sunday school teachers of Bethany (Norwegian) Church, Minneapolis, were recently honored for having a combined service as teachers amounting to one hundred years. Mr. Ludvig M. Brandaenger has taught for fifty-five years and Mr. Ole Bie for forty-five years.

* * *

New Educational Book. Miss Mary E. Brimmer, director of religious education at Trinity Lutheran Church (U. L. C.), Fort Wayne, Ind., for the past three years, has published a book for catechetical instruction entitled, "In the Days of Thy Youth."

Miss Brimmer, who formerly taught in the Fort Wayne public schools, leads a staff of more than 100 teachers and workers.

* * *

Discovering "Outside" Children. One of the denominations has the practice of using the homes of its members to make its contacts with unchurched families. Unenlisted children in each neighborhood are invited to attend a Bible Story Hour in one of the congregation's homes in that neighborhood. A maximum of fifteen children is taught the simplest and most appealing of Christian lessons for five weekly meetings. A definite attempt is made to enroll each child in some Sunday school during the five weeks. An invitation, of course, is given each one to enroll in the sponsoring church. The program is said to have proved very effective for several reasons, one being that unchurched children may more easily be brought into a home in their neighborhood than to an unfamiliar Sunday school some distance away.

* * *

An Old Sunday School. The Sunday school of the Evangelical Lutheran Church of Frederick, Md. (U. L. C.), recently celebrated its 125th anniversary. One of the oldest Sunday schools in the country, preceding the formation of the American Sunday School Union by four years, it has had a Sunday school building since 1890, enlarged in 1912. Its first annual report in 1820 contained the information that 2,343 Scripture verses had been memorized during the year, and that its total expenses for the same period amounted to $11.12½.

* * *

The Fourth R. "Religion is the fourth 'R' in education," says the *American Lutheran.* "And it is by far the most important one. We write that without wishing in any way to minimize the need for thorough training in secular subjects. Our advice always is: Learn as much as you possibly can. But the fact remains that intellectual attainments belong to the class of things seen and temporal. Whether they will be worth anything in eternity, we do not know. We do know that saving knowledge of Jesus Christ guarantees a glorious eternity. Many a saint in glory could not even write his own name. But he did know Jesus Christ to be his Saviour. And that is what the fourth 'R' in education tries to drive home."

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Home Education

Issued by the National Kindergarten Association

Children Have Feelings, Too!

By LOUISE PRICE BELL

"WHAT A PITY it is that Patty has such straight hair and Bobby such a wealth of curls!" Mary said to me as we were having tea together. She said it while the children were still in the room —not after they had left, which was but a few minutes later.

I have heard such remarks on several occasions and wondered why so many persons—otherwise intelligent—seem not to know that children are just as sensitive as are adults. One would hardly say to a man and his wife, "What a pity that your hair is straight, Patty, and your husband's is curly"—at least, one wouldn't unless he knew them very well indeed and was sure they wouldn't mind.

More than once, I have found ten-year-old Patty trying to curl her hair, and it's not uncommon for Bobby to bewail the fact that his hair is curly. Yet I doubt very much if either of these children would ever have given the subject a moment's consideration had they not heard these thoughtless comments.

"My, but you are getting to be a tall girl! If you keep on you'll be the tallest girl in town," I overheard a woman say to an awkward, overgrown, but very sweet adolescent. I was distressed, for I happened to know that the girl was very conscious of her height. She wore low-heeled shoes to appear shorter, and tried in every way to minimize the very thing this woman had so inconsiderately pointed out to a whole roomful of people. Yet that same woman, who was extremely stout, would have been grossly insulted had someone made a much less pointed remark about her weight.

"Do unto others" is trite, perhaps, but it is an unerring rule for acceptable conduct. If we always think before we speak or act, we shall prevent many heartaches among children. They often keep little hurts to themselves and brood over them. A little girl with

a dark skin was tauntingly accused of being part Indian, and she brooded over this for months before her mother discovered what was troubling her. The teen-age girl who, of course, had been only teasing, naturally had no idea how deep a hurt it would cause, and perhaps she may be excused because she was young. But no grown man or woman can be excused for making remarks to or of a child that are so personal they cause the child to blush, become shy, or grow silent and brooding.

Too many of us treat children as if they were babies—had not developed intelligence or sensibilities. In this we are altogether wrong. A normal child is so sensitive that even a chance word or trivial incident may affect his or her entire life. Let us remember this the next time there is an inclination to make some casual observation about the appearance of a child.

As parents and teachers particularly, we should keep this in mind. Are we apt to let some remark about the "large feet" or "ungainly legs" or "poor complexion" of one of the children slip out? The results of such a *slip* might prove most unfortunate.

The Clean-up Committee

By LUCIA MALLORY

PLEASE send to my office from your home room, during the sixth period today, two boys whose records show them to be qualified for positions of trust."

A copy of this note, signed by the principal, was given to each of the teachers in the Barnard Junior High School one morning last winter. Blanche Jackson, one of the teachers who is a friend of mine, told me how she answered the request and made the selection of students from her room.

"I read that note from the principal just before school opened," she began. "As I marked the roll of the pupils in my home room and looked over their shining faces, I wished that I could give every one of them a chance for that appointment.

"I knew, however, that students chosen for special duties are sometimes obliged to be absent from classes. The boys selected must have good study habits, so they could be depended upon to make up any work missed by such absences. Only six boys remained to be considered after I had eliminated those who did not quite measure up to this requirement.

"Other traits which I felt the boys must possess included courtesy, school loyalty, and dependability. All six had shown themselves to be courteous, and loyal to the school. Seeking to find out which two would best qualify under the heading of dependability, I thought back over the days of the school year. All had been prompt and efficient. None of them had been tardy or needlessly absent. All could be counted on to carry out a promise, I thought—until I remembered the Clean-up Committee.

"One Friday afternoon, during the last period of the day, our room had given a tea for mothers. In preparation for that, committees to carry out our plans for the tea had been chosen by the home room president. When he had come to the Clean-up Committee, he had called for volunteers. A dozen hands had been raised, and from that number six Clean-up Committee members were selected. It would be their duty to set the room in order after our guests had departed.

"After we had made our plans, the pupils in an adjoining room invited those in mine to go with them on a roller-skating party that was to take place after school on the same Friday that we had chosen for our tea. It did not occur to me then that the members of the Clean-up Committee would have to miss part of the skating party.

"I like to let the pupils carry out their own plans, and I was pleased with the way they sent out invitations to their mothers, arranged a short program, and prepared simple refreshments. Not until the tea was over did anyone fail to do his part.

"When I looked around for the Clean-up Committee after all of the mothers had gone, I found only two boys waiting to put things back into place. The rest of the Committee had gone to the skating party, blithely forgetting their responsibility.

" 'I'm sorry to have you miss some of the skating,' I said to the boys as they were rearranging the chairs.

" 'Oh, that's all right, Miss Jackson,' Bob Hendricks replied. 'We promised to do this. My mother says I must never fail to keep a promise.'

" 'That's what my mother tells me,' added Alan Ferris. 'This won't take long. We'll get to the party in time to have some fun.'

"You can guess the rest of the story," Blanche concluded. "Bob and Alan were among the final six boys I was considering, and they were the ones I sent to the principal's office. They came back delighted to tell me that they were to serve on the school Assembly Committee. Members of that committee are excused early from classes just before an Assembly to see that everything is in readiness in the auditorium. Bob and Alan were happy boys because their mothers had taught them the value of keeping a promise."

First Steps in Social Adaptations

By EDITH BRANDIS

THERE ARE many methods used by parents to help the young children acquire good manners. Two that differ greatly are the one that seeks to control behavior by insistence on the following of definite "rules," and the other, by providing loving guidance and furnishing the needed example.

Perfection is an adult concept and is not applicable to the behavior of children. The important aim of parent and child should be to have the child gain a little day by day. It is his willingness to try that is important.

Mrs. Merrit lifted her Kim-Boy from his bed, led him to the bathroom where she helped him prepare for breakfast, and then placed him in his high chair near a sunny window.

She brought his cereal in a yellow bowl, and as she set it on his chair tray she bowed and smiled and said, "Thank you!" Kim-Boy gave her a bright look and did exactly as she did—bowed, smiled, and said in his baby language, "Sank you!" Thus he took his first lesson in social adaptation.

But it was not for long that Mrs. Merrit needed to say "Thank you" to her little boy when she gave him his meals. Soon Kim-Boy said it without a reminder. In the meanwhile, his mother had been careful to say "Thank you" whenever her son had handed her anything, and he had heard his father and mother say it to each other.

From the beginning, Mrs. Merrit had been careful that Kim-Boy should never have anything but a pleasurable feeling in connection with those words, "Thank you." If he forgot to say them no mention was made of the fact, though an outsider might have noticed that

father and mother seemed to have many more occasions than usual to say it to each other, and both of them needed to have Kim-Boy pass them very many things for which he was properly thanked.

However, so much satisfaction followed the repetition of those words of courtesy by Kim-Boy that the habit of saying them was easily formed. Other habits of speech necessary for good manners were learned in much the same way.

The fundamentals of courtesy—kindness of heart and sincere appreciation—were at the same time being gradually developed. In the beginning Kim-Boy saw no relation between "Thank you" and the feeling of kindness he had toward the grocer's boy who delivered the good things to eat, but as time went on the two ideas blended very beautifully. As the Merrit home was one where appreciation and its audible expression flowed spontaneously, the child could absorb his earliest needed lessons without too much use of his budding reasoning ability.

Flat contradiction, his mother knew, is one thing no child should ever hear. If facts were in dispute, the elders in the family always referred to fact sources—maps, books of reference, the daily paper. Brought up in such a family, children understand how to authenticate facts, when necessary, without specific teaching. It was the custom in Kim-Boy's home, moreover, for quick, easy apology to be made for any breach of courtesy. So ready apology, even to the extent of assuming blame, became natural to the child.

When Kim-Boy left the house, even for the back yard, he was noticed, told "Good-by" and made to feel loved and wanted. He was greeted on his return, and interest was shown in his small adventures while out of his mother's sight.

It was Mrs. Merrit's purpose to help her son to form such habits early. Taught politeness at the period when most of it could be done by example, she knew it would save much teaching by precept, which may be, and often is, unpleasant to the child, who is likely to feel himself under criticism—even condemnation. She knew that the child whose good manners are spontaneous, because their development was begun early and they have become a part of his nature, is thrice armored against any later influences of undesirable examples.

Activities

From page 25

A Study of Visual Religious Education. The entire December 1945 number of *Religious Education* is devoted to a symposium on this topic. Among the ten articles included the following may be mentioned to indicate the scope of the study: Recent Developments; Audio-Visual Aids; How to Use Films and Slides; Visual Methods; Can We Count on the Availability of Films? and Where to Find Further Help.

Children Around the World

From page 2

unity of spirit which symbolizes the fundamental existence of a World Church. These facts have meaning for children everywhere.

What Can We *Do?*

That question ought to be asked by every Christian teacher in North America. There are several answers.

First, we can encourage and help our pupils to respond generously to the appeals of relief agencies. When this article is being read, the worst of the 1945–1946 winter in Europe and Asia will be over, but the relief needs of children in war-torn countries may continue for many months. For example, China's children with few exceptions, have never had enough to eat.

Second, we can help our pupils to understand and to support missions. There's nothing new about that suggestion, but it is fundamental. New hope arises in the minds of children when they are taught that there is a Heavenly Father who loves them, whoever they are and under whatever conditions they live. In becoming members of the Christian community, they discover that their lives have meaning and value. Christian missionaries tell the story of Jesus Christ, a story children everywhere should have the privilege of hearing. Christian missions have done much for economic life. For example, in Chile there is a mission farm which touches some nine hundred families, helping them to learn how to produce more and better food. But the influence is not limited to them. A kind of lentil was developed which grows especially well in Chile, and it was distributed throughout the coun-

try without financial profit. Go into almost any "mission" country today, and you will find children who are benefiting from schools which were established with missionary funds. And such schools have had a significant bearing upon the standards and amount of educational opportunities provided by governments. Missionary endeavor may express itself in new ways from time to time, but be sure that it is vital to childhood and that it merits the fullest possible support.

Third, we can seek to inspire our pupils with the opportunities for them when they are grown, to serve abroad. The idea of *service* is central, as against the more common purpose of making money. Two brothers seriously debated how they could contribute most to world peace. One chose to be a missionary, and the other to enter the consular service. But both are striving to serve, and both are affecting the life of childhood. It would be well if there were some Christian men and women who would enter international business with a primarily Christian motive. Normally, if not exclusively, the primary motive is to make more money than could be made at home. Now, such persons must have a livelihood, but their principal desire could be to help some economically distressed country raise the standard of living of its people. Here is a practical illustration: Soon after the end of the war, an American soldier in the Philippines wrote home to a friend suggesting that the two of them join in the fish business. His argument was that because the price of fish was excessively high as a result of the War, and because the Filipinos were not good organizers, "the two of us can clean up a lot of money." How much more helpful to the children in the Philippines would have been the motive of aiding the Filipinos get their fish business back to normal, or better. Christian teachers can do much to develop that higher type of motive.

Fourth, we can teach our pupils how to be citizens of the *world Christian community,* and how to identify themselves with others in other lands. If the children around the world learn that they are loved, that they belong to a community of love, that they count for something, their lives can become worth the living.